

AN
INFORMATION,
CONCERNING
The Present STATE
OF THE
JEWISH NATION
IN
EUROPE and JUDEA.

WHEREIN

The footsteps of Providence preparing a way for their Conversion to CHRIST, and for their *Deliverance* from *Captivity*, are discovered.

LONDON,

Printed by R. W. for Thomas Brewster, at the three
Bibles near the West end of Pauls. 1658.

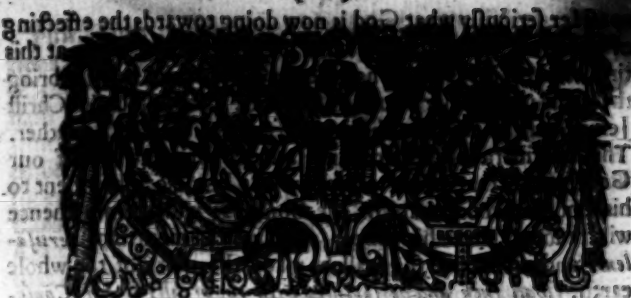
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11.01.22.21

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in answer to the prayer of many of Gods servants, both before



Such as do believe the Promises, that God will
be mercifull unto the house of *Israel*, be-
cause he still loveth them for the Fathers sake,
and that his Gifts and Calling are irrevocable, *Rom. 11.28*
without Repentance, as will shew mercy upon
them through that Mercy which is shewed to us
Gentiles; and such who also hope when that
Mercy shall be shewed unto them, whereby all *Israel* shall be
saved, that then their fulness and reception into Grace shall
become to all the world a abundant riches, yea as life from the
dead: I say such as believe and hope for these things, ought to

19.30.21

11.12.19.1

consider seriously what God is now doing towards the effecting of this great work, and how we may be made use of at this time towards it: and thus the way is by which we will bring them and ourselves as one flock in one sheepfold under Christ Jesus, that we and they by him may glorify God together. This consideration is necessary to fit us for the work of our Generation, that in our places we may become subservient to his Counsell, and partake of the Comforts which from thence will redound unto his people; for such as mourn for *Jerusalem*, and expect that she shall be made the glory of the whole earth, *shall suck and be satisfied with the breasts of her Consolation, and shall milk out, and be delighted with the abundance of her Glory.*

Isa. 66. 10, 11.

To this effect we ought to observe these following Informations concerning their present State, whereby it is evident that God doth begin to appear for them by extraordinary Providences, partly in driving them by great afflictions to look up unto him, partly in moving them to consider the cause of those Afflictions to be the sin of their **FOREFATHERS**, in neglecting the day of their salvation; partly in moving both Christians and Turks to have compassion upon them, and by this means opening a dore of hope unto them to find relief; and to us an occasion to impart through love unto them the mysteries of the Gospel: for this design is upon the heart of many of Gods servants, both here and elsewhere, who entertain some acquaintance with them, and endeavour to ratifie their Love unto them by works of Mercy, to make way for better Communication in due time, whereof the following Informations will give some account, that such as are willing to concur with others in Prayer for them towards God, and in the effects of Charity, to gain them through kindness, to have an open ear in due time for us, may not be wanting to the opportunities which God doth offer to help the advancement of his Counsell; which will be a happiness to all those who are made willing to co-operate therein; and which for their own comfort they are hereby entreated to do.

First, Then it is to be observed, that as the distress of Nations doth increase in the world, so the affliction and misery of the Jews: They being scattered among these Nations: must also needs be increased; for they having no possessions which they are permitted or willing to own as their Inheritance among the Nations, and not being able to return to the Inheritance which they expect as a Nation in the Land of Canaan, there the land being theirs by Gods Promise, their Affliction and Calamity must needs be by so much greater then that of other Nations, by how much they are more unsettled then they: For when the Nations with whom they live, are so unsettled, that they can neither abide among them, nor retire to any other abode, this must needs be to them that time of trouble whereof Daniel speaks, which is said to be such as never was since there was a Nation, even to this same time; and because it is promised, that when their trouble shall come to this height, that then Michael the great Prince shall stand up for them: therefore we must conceive, that the time of their deliverance doth draw near: and the greater the distress and trouble of the Nations will be, the nearer will be their deliverance at hand: For Christ tells us, That Jerusalem must be trod down of the Gentiles, till the times of the Gentiles be fulfilled. Now the times of the Gentiles are to be fulfilled, when after the signs in the Sun, Moon and Stars, whereof many have been already, there shall be such distress of Nations with such perplexity, as the sea and the Waves roaring, that mens hearts shall fail them for fear, and for the looking after those things which are coming upon the earth, because the powers of heaven shall be shaken. Which things we conceive are now actually begun; and when they end, the times of the Gentiles will be fulfilled, and then the Souldard will return. This distress of the Nations is now begun in Europe, but is expected to end in Asia and in Africa, and shall be fulfilled when the Prophecie of Isaiah shall come to pass, mentioned Isa. 19. 23, 24, 25. to the end. When Israel shall be the third with Can. 6. the Egypt, and Assyria, that is, in Africa and Asia, we are able to sing in the midst of the Land, whom the Lord of Hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of

22. 12. 14

Gen. 13. 19.

15. 18, 19, 20,

21, 26, 4.

Deut. 1. 8, 34,

15, 3, 4.

Dan. 12. 1.

Luk. 21. 25,

26.

Can. 6. the

we are able to

sing in the midst of the Land, whom the Lord of Hosts shall

bless, saying, blessed be Egypt my people, and Assyria the work

of

Mar. 24. 22.

Some have said, and I fear many do yet, Seeing when it
 began, this will be the time of the troubles now begun, and
 seeing our Signior doth promise, that for the *Ends sake* the
 Jews of Jerusalem shall be preserved; therefore we may conceive
 that it will not be long before they shall be restored, and with
 them the Nations be guided, for this cause taking more par-
 ticular notice of their present condition, to observe how
 Providence doth fit them for their deliverance, and prepare
 a way to bring to pass, we shall consider first, in what state
 they are now at *Jerusalem*, where their deliverance will be
 wrought, and first begun, according to that of *Isaiah 48.*
O Tower of the flock, the strong hold of the daughter of Zion,
unto thee shall it come, even the first dominion; the Kingdom
shall come to the daughter of Jerusalem. Secondly, How
 the way is a preparing to bring their deliverance to pass.

Concerning the first, viz. Their Distress.

THE State of the Jews at *Jerusalem* of late was such, that
 they could not live and subsist there, without some year-
 ly supply and contribution from their Brethren abroad, because
 the place doth yield them little or no trading, whereby to
 maintain themselves, but their love to the place doth oblige
 them to remain there, although with great poverty and want;
 And their Brethren abroad among the Nations, have been
 willing to uphold them there at *Jerusalem*, that the place
 should not be left desolate of some considerable number of
 their Nation, to keep as it were possession, or at least a foot-
 ing in it, and to shew their hopes, till a full restoration come;
 Therefore the Jews of *Poland*, of *Lithuania*, of *Prussia* and
Russia, where great multitudes of that Nation were seated,
 were wont in former time to send to the *German Jews*, dwelling
 at *Jerusalem*, yearly about 30000 imperiall Dollars, which
 will amount if we mistake not, to 6503 pounds sterling or there-
 abouts yearly, by which means they subsisted in some tolera-
 ble manner, and paid to the grand Signior of their taxes, but
 since

since the desolation, brought by war upon *Poland*, and the other parts, whence that supply was sent unto them, they have been in great extremity of want; insomuch that in the year one thousand six hundred fifty five, four hundred of their widows were famished to death, and the taxes laid upon them by the Turks, being rigorously exacted, they were haled into prison, their Synagogues were shut up, their Rabbi's and Elders beaten and cruelly used. So that to find relief, because none came from *Poland*, *Lithuania*, and other parts of *Europe*, by the late war, and none could be had in those parts from their own, by reason of the general Pressures, which the Turks without Mercy laid upon them all, they send two of their chief Rabbi's to their Brethren in *Europe*, to acquaint them with their state, and to desire some help from them. The chief of the Rabbi's was called *Nathan Saphira*, son to the high Lord, *Ruben David Tavit*, a man of great learning, and skill in their *Cabala*, and of a very pious, holy and humble disposition, who coming with his companion from *Jerusalem* upon this errand, and finding at *Amsterdam* little relief from the *Portugal Jews*, became accidentally acquainted with some of our Christian friends, who pitied their Condition, and were of their own accord moved to procure some relief unto them among their other Christian friends; and the whole sum which they then received from the Dutch Jews in *Europe*, amounted to six thousand *Rix* dollars, which we conceive to be about one thousand three hundred thirteen pounds, five shillings; and the Contributions which the Christians in *Holland* gave them, amounted to three hundred ninety Ducats, which if we mistake not, is one hundred seventy five pounds ten shillings. With this money they went away, and it availed them only to discharge the Interest of their capital debt, and to make some presents to their great ones, that further time might be granted unto them; and the three hundred ninety Ducats relieved some of their private wants. This relief was made over unto them in the year one thousand six hundred fifty six, and having received it, they have written a letter of Acknowledgment and Thanks, dated at *Jerusalem* the 22 of April, 1657. wherein the

Continuance of their lamentable condition is represented to be this: that for the payment of the capital debt, which in two years space they have bound themselves over unto the *Bassa*, who rules over *Jerusalem*, and engaged their Lives, Court, School, Wives and Children to him, and in the mean time they hunger and thirst, and go from house to house for a bit of bread, unto their *Italian* and *Portugal* Brethren that dwell at *Jerusalem*, who are in little better case then these German Jews, because the *Italians* and *Portugals* from abroad, help them with something; nor durst they go to any other to beg, besides their own Nation, or their Proselytes; which was a great aggravation of their distress, when their own either cannot, or will not assist them, as in the case of *Rabbi Nathan Saphira* it fell out; for the *Portugal* Jews at *Amsterdam*, not so assisting him, because they alledged that the *Portugal* and *Spanish* Jews at *Jerusalem*, at *Hebron* and *Zaphit* and other places in *Judea*, did depend upon them, and were supplied by them; yet nevertheless, having heard, that the Christians had assisted *Rabbi Nathan* and his Companion with a Contribution, and suspecting that they had made their application to crave that assistance from the Christians, they were intending to have disgraced him in their Synagogues, till they were otherwise informed, and having understood that the supply came not by any application of the Rabbi to the Christians, but by the free offering of the Christians to help him without his craving of it, which could not be taken ill, if the Rabbi only received what was freely offered, they did acquiesce: this is to be noted to shew the greatness of their strait; when by the Principles of their Religion, they were bound up from seeking any relief, but only from their own people, although no relief could be had by any of them, so that they were obliged rather to starve, then to crave help from strangers, either Christians, Mahumetans, or Heathens, when they were in want, although now of late they of *Jerusalem* have desired relief of such as pity them, although they be Christians. This was a hard case, and therefore required the greater Compassion, but yet the more hard, because so few were inclined to have compassion upon them. From all
which

which it is to be concluded, that as their Case is more hard then ordinary; so their deliverance must come by a way which is extraordinary: for all other Nations, when they are distressed by any enemy, they have some Neighbour people to sje to as friends, but these have none at all; therefore they must look up to God alone for their deliverance.

Concerning the second, VIZ. The preparing of a way for their Deliverance.

BY their deliverance we understand, first, The enlightning of their mind, to acknowledge the true Messiah Jesus Christ. Secondly, Their freedom from the distress wherein they are by being kept out of the Land of their Inheritance. And when ever God shall remove either their Ignorance, on their Captivity, their whole deliverance both spiritual and bodily will be wrought, because the one will follow upon the other. Now we find some cleas preparations begun to be seen for both these parts of their Deliverance.

First, Toward their bodily deliverance from their Captivity and Dispersion. We conceive that the distress of Nations, which is coming upon the whole face of the earth, is a manifest preparation, and that two ways: partly by driving them out from among the Nations, where they cannot abide any longer, and forcing them to draw closer together for their mutual relief: partly by awakening in them more earnest desires and thoughts of the Promise, that they shall return unto their own Inheritance: by which means, as soon as they shall perceive the waters of the great River Euphrates dried up, they will be moved to resolve upon a march unto their own land from all quarters, and in Egypt and Assyria is expected will be their Rendezvous in two bodges as it is said in Isa. 6. 13. You will see in the *Shedimim* or her return the company of two Armies: The distress then of the Nations driving them to these two places, is a preparative for their return.

Another preparation of the way for their return, is that God doth still appear for them in the Extremity of their miseries, when they can find no help from men; and that in this great Calamity, wherein they now are, there is yet a doore of hope left open unto them; whereby Providence doth support them in it, that they should not utterly perish; whence we must gather, that although God will have them to be *cast down*; yet he will not suffer them to be destroyed; and although he will have them perplexed, yet he will not suffer them to despair, of which things there are clear Instances to be given, lately fallen out, which ought to be observed.

Query.

First, That God did appear for them in their utmost extremity, when no help could be obtained, or expected from men: an instance hereof is this, that about the year 1651, when there was for a long time no rain fallen upon *Jerusalem*, and the land about it, so that they were all in great extremity, both Jews and Turks, and like to perish; the Turks having for a season humbled themselves, and prayed unto God after their manner for rain; and receiving no answer from heaven, they did conceive that God was angry with them, because the Jews were suffered to live among them; therefore in great rage with drawn swords they went to the Jews, and threatened them, that if within three days they did not obtain Rain from heaven, they should all be put to death. Whereupon the Jews having appointed a solemn fast, and the third day being assembled at a place which they call the *Synagogue of Rachel*, they prayed till noon, and after noon the clouds gathered; and with thunder they poured such a flood of rain, that all the Cisterns were filled and did run over: by which means they were saved from death, and it was made manifest that the Lord did own them, and accepted of their prayers, when none but he could help them.

Secondly, Another instance is in this their present Calamity, for when in the year one thousand six hundred fifty five, they were in such want, that four hundred of their widdows dyed by famine; and that they could expect no relief from any, of their own Nation in *Tolia*; & having sent into *Europe*, to those of their Nation, these also supplied them no more but for the

the interest of their debt: so that all help from men seemed to fail them; it pleased God so to order it, that without any application of theirs unto Christians, some pious and charitable souls, were moved of their one accord to reflect upon their condition, and without their knowledge to make a considerable Collection for them, which did amount to some ease of their distress; although not to a total relief: and since that time God hath also moved the new Turkish *Basha* to shew some kindness unto them; for after his arrival at *Jerusalem* he satisfied all their Creditors with his own goods and wares, and made an agreement with the Jews, favorably using them; that in stead of fifteen thousand Ryz-dollars, they should pay him only seven thousand, and that on two years term without any interest. Yet with this hard Condition, that if the agreement was not then performed, they must all become his slaves, and that he should do with them what he would: So that it is apparent, that although the Lord suffers them to come to great, and (in all humane appearance) invincible straits, yet he doth not suffer them to be swallowed up by the same, but sheweth still some issue; so that there is a door of hope yet open for them to escape; which in the language of Providence doth signifie thus much, That the Lord doth not utterly cast them off, but hath still Mercy in store for them, till they be fitted for a full deliverance: for all these tryals in the way of Providence and Mercy, tend to nothing else but to bring them to a sense of their sins, that they may be cleansed from the same by repentance, and brought to the knowledge of Jesus Christ, to receive by faith the pardon thereof for his sake; whereunto we Christians should set our selves to become instrumental towards them; for now being thus humbled, and finding our love and compassion not shut up against them in their misery, their ear may be open to us to hearken without prejudice unto the Truth of our Faith and Hope.

BUT besides all these Tokens of Favour, whereof we have particular Assurance, which we look upon as manifest preparatives for their restitution, there is one thing more to be mentioned, whereunto we may give so much credit as is due to a vulgar rumor, and that is this. That whereas the land of *Canaan* heretofore was exceeding barren, and more unfruitfull then any of the other neighbour Countries; it is now reported to be become within the space of five or six years exceeding fruitfull, yielding ten times the increase of that which formerly it did yield: and if this report be true which we cannot certainly affirm, but only give it as a report, come from some of the Inhabitants; then we may make this certain conjecture upon it, that God is not only fitting them to return unto their own Land by the forenamed Tryals, but he is fitting also their land to receive them: for even as for the sins of a people God turns the fruitfull land into barrenness, *Psal. 107. 34.* So when he is reconciled unto a people, he doth promise that he will cause the Heavens and the earth, and the fruits of the ground to answer the desires of his people, *Hag. 2. 21, 22.* And if now this begins to fall out in the land of *Canaan* after so long a Barrenness, we may truly conceive, that he is fitting it for more Inhabitants then formerly it could entertain; and that he is about to make good the Prophecie of *Moses, Dent. 32. 43.* *Rejoice ye Nations with his People, for he will avenge the blood of his servants, and will render vengeance to his Adversaries, and will be mercifull to his land and to his people:* and that as he brought not *Adam* into the world, till all the creatures were fitted for his entertainment; so he will not bring his people into their land, till it be fitted to give them a lively hood, when they shall return unto it.

These Acts of Providence towards them in respect of their whole Nation, and more especially in respect of *Jerusalem*, which is the Tower of the flock, and the strong hold of the daughter of *Sion*, we look upon as preparatives only at a distance to give a general prospect a far off, concerning Gods purpose

pose, to shew that they are not utterly cast away out of his Remembrance; but that having still a design to do them good, for their Fathers sake, he will fit them thereby for a further deliverance from their ignorance and spiritual Captivity; concerning the removal of which, we find also some remarkable preparatives wrought among them: because it is apparent by some passages of the converse of some of our friends with their chief Rabbi Nathan Sappira, that the sense which their more understanding Rabbi's have of the *Messiah*, is not so far distant from the Principles of Christianity as we ordinarily have imagined, and that the frame of their Spirits, at this time is made more susceptible of the Truth of the Gospel; then at any time heretofore. And to make out this we shall insert some Extracts out of a friends letter to J. D. dated in April one thousand six hundred fifty seven, whereby the sincerity of Rabbi Nathan, and his understanding in holy Mysteries will be evidenced. Mr. P. Serrarius then writes thus.

When on a certain time we were speaking together concerning the Messiah, and I was alledging the History of the Patriarch Joseph, how he was sold by his brethren, and the rest of that History, till he was manifested unto them; When as they imagine nothing less then that he was alive, one of the Jews at Amsterdam who stood by, said instantly, I know what you mean, as if you would make us believe, that your Christ were yet alive. But Rabbi Nathan reproving his rashness, said to him, Do not say so, Let come whoever will come, our prayers and wishes are to this effect simply, That God would be pleased to reveal him. Whereunto When we had replied, Except Christ reveal himself, We desire not that you should believe us: but if he as another Joseph, who is long ago supposed to be dead, should again shew himself alive unto you; surely you would no less then your Fore-fathers, believe your own eyes: they both gave their assent herunto. Then it was asked of Nathan, what he understood by the place of Isaiah 53. 4, 5. He hath born our griefs and carried our sorrows, and he was wounded

wounded for our transgressions, he was bruised for our iniquities; the chastisement of our Peace was upon him, and with his stripes we are healed, &c. The Question was of whom the prophet did speak there; He answered plainly, That he spoke of the Messiah; and when we did wonder at the Answer, and had replied, that commonly that place of Scripture was otherwise understood by the Jews: He said, That by the Cabala it was most evident, that the place could not be understood of any other; and to prove this, he did alledge the words of the foregoing Chapter, 52. 13. *רְאֵה עַבְדִּי יִשְׁכַּל עֲבָרֵי יְרוּס וּבִשְׁמ וּנְבִה מְאֹד* Behold my servant shall deal prudently, he shall be exalted, and extolled, and be very high, *מְאֹד*; in which word he said, That the undoubted tokens of this Myserie was contained; for by the letter *ו* was meant *Moses*, by *N* *Adam*, and by *ד* *David*: and that of this servant of God three things were fore-told and declared, which have all the same meaning and might have been expressed by one word of exaltation, if the holy Ghost had not had a respect to these three members of the Comparison; namely, That this servant of God was to be exalted above *Moses*, extolled above *Adam*, and made higher then *David*.

Above *Moses*, because he will give a Law, which shall be exalted above the Law of *Moses*.

Above *Adam*, because he shall be Head of a Creation which shall be extolled above that which was in *Adam*.

Above *David*, because he shall be a King higher and mightier then *David*.

And of none can these things be said, but only of the *Messiah*; whence he did conclude, that the following words of ch. 52. and 53. must be understood only of the *Messiah*. When then we inquired how he would interpret the foregoing words of the 53. chap. concerning the *Messiah*: He answered that the Spirit of the *Messiah* had a being before *Adam*; and as soon as *Adam* fell under the Condemnation of Death and a curse, he was moved with a most inward Compassion, and coming down from Heaven, he took the whole weight of that condemnation, which neither *Adam* nor the whole generation of man-

These Cabalistical Notions, though to us they are no ground of Interpretation of Scripture; yet if to them they bring forth true Gospel conclusions, we have no cause to except against their using of them.

mankind could have born upon himselfe, which he still bears; that unto miserable mankind time and space may be given to repent and be reconciled with God, that if he make good use thereof he may be freed from Condemnation, and be admitted again to Gods favour: but if not, it will come to pass, that the Messiah will withdraw his shoulders from under that Burden, and leave to every impenitent and obstinate sinner his own burden to bear it for himself; and in the mean time, whiles this time of Repentance and Reconciliation lasts, he it is who since the fall of Adam hath borne our sicknesses, and carried our sorrows, who for our transgressions and iniquities was bruised, and upon whom the chastisement of our Peace was laid, which if the Spirit of the Messiah had not been pleased to do, the sicknesses and pain of our sin had long ago consumed us; our transgressions and iniquities would have bruised us, and no hope of Peace or Salvation would ever have appeared unto us.

When I heard these things, my Soul was inwardly stirred, and it seemed to me, as though I did not hear a Jew, but a Christian, and a Christian of our own understanding, who did not shew the things of the Spirit, and was admitted to the inward mysteries of our Religion. And at that time when we were together at counselling with some friends privately, where there was a great sense of the Scriptures, the cause was pressed among us, and we thought long and earnestly of Christs Sermon upon the Mount, in Matthew 5. 6. 7. And which we did read by Dutch translation, we gave him the Hebrew translation of Matthew to look upon, telling him that this was the day of our Christ, that he should read in our Scriptures, and we would judge thereof; this he did, and when he had read all, with a great deal of ingenuity, he made an acknowledgment that therein the ground and fountain of all Wisdom was contained, and that whosoever should keep those Commandments would be more just than be, in his people, and he took notice of some things which he thought were

were taken out of the most pure and silent Robbers;
and whence that moving Word, or without Measure, and without
Limitation of time, would pray for the Jews as well
as for the Gentiles, that God would bless our Iſſues and theirs, and
multiply his Mercy, and diffuſe a heavenly Spirit which they had
loſt, &c. *11* The ſecond thing ſeemed ſtrange to me, that he ſhould
ſo ſolemnly confirm, openly, that if there were but one man
at Jeruſalem, who ſhould thus with one heart pray for the
coming of the Meſſiah, that without fail, doubt he would
ſuddenly come; And being asked, how he ſhould ſtand the
place of Malachi 3. 1. *Behold I will ſend my Meſſenger,*
*and he ſhall prepare the way for me, and the Lord whom ye
ſeek ſhall ſuddenly come to his Temple, &c.* He ſaid by the
Meſſenger Elias was meant, and by the Lord was meant the
Meſſiah, who ſhould come and ſhow himſelf to be ſeen at
the Temple, not of ours, which is of mens building, but in his
own Temple, which he hath built in the heavens, and which
he will let down from Heaven to the earth: and when I asked
him, *Whether the Jews alone were to be admitted into that Tem-
ple?* He answered No, but that the Temple was ordained for
all the people of the Gentiles, who ever ſhall fear God in ſin-
cerity. And once when we were ſpeaking of the Promiſes made
unto Abraham, He obſerved that God promiſed to give
our ten Nations, out of the land of Canaan for his ſake, and
would give their poſſeſſions to his Poſterity, but that
ſince the days of Joshua, no more but ſeven Nations have
been ſettled there, *viz.* The Hittites, the Canaanites, the
Hivites, the Amorites, the Canaanites, the Gergaſites, and
the Jebuſites, &c. *viz.* The Kenites, the Kenizites
and the Midianites are reſected for the times of the Meſſiah;
which ſeemeth to be made ſure by the ſcripture, *whereas the
ſeven ſhall be called by the Canaanites ſimply, &c.* that is,
Palatines, but the ſeventh ſhall be taken together as one and called
the Kenites, &c. *viz.* the Temple of the Holy of Holies.
12 When I ſaw theſe things, I was ſo moved for the Jews
and Chriſtians, that I ſaid, *How ſhall we be able to do this?*
13 He ſaid, *It is not our duty to do this, but it is the duty of
all Chriſtians to do this, and it is the duty of all Chriſtians to do this.*

Gen. 15. 19.

20.

but: But it is evident that the Jews were not so subdu'd as the
 these three former Nations: were never yet subdu'd: because
 Because the three Nations yet to be subdu'd will consist
 the Temple which shall be call'd the body of bulles, which
 as the subduing of the seven which Joshua conquered, did only
 consist of some Palaces or cities, which might be polluted and de-
 dard were polluted, overthrown and smitten with stones.
 When at a time he did sup with us, and saw our praying with
 our hands joined and lifted up unto heaven, he asked us why we
 did pray with that gesture: to me answered, that it was of old
 the gesture of prayer derived from Moses, as he is also de-
 picted against Amalek with his hands lifted up unto heaven
 whereunto the Rabbi said, No doubt whosoever can lift up his
 hands with Moses unto heaven, he will be heard of God as
 Moses was; but it is to be understood, that then both hands are
 purely lifted up unto heaven, and the ten fingers erected on
 high, when one directly is settled towards God, with the whole
 strength of his soul, and hath a good conscience toward Gods
 ten Commandments, and that the purity and sincerity of the
 whole man doth require, that every one should be inwardly
 so composed, as his body is outwardly constituted; therefore
 seeing they of his Nation were not conscious to themselves
 of such a frame of spirit, they durst not lift up both their
 hands unto heaven, but they keep them in their bosom,
 taking hold of the left hand by the right, because the right
 hand doth signifie Mercy, and the left Gods Justice, and by
 that gesture they petition: that God by his Mercy would re-
 strain his Justice, that it may not break out upon them miser-
 able sinners, to consume them, but would first prepare and form
 them unto all that is good. I could relate many other things
 of this kind, which shew a truly devout and humble mind:
 one thing I shall yet add; When it was askt of him, Whether
 he was not afraid of his life, chiefly he being a Jew, a people
 above all other Nations hated of all, through which
 he was to go: he did answer, If I look upon my self, I see my
 self altogether unworthy of any mercy at Gods hands, or that

He speaks here
like a legal
Jew, Rom. 10.
233.

he should admit of my prayers, but that which gives me some Confidence of life, are the calamities and extreme Stricts of the poor at Jerusalem, and the merits of the Fore-fathers, and their Faith in God. I believe that their prayers will be of weight towards the Father of the needy. *Have you may see in a Spirit of Humility Faith, and in faith an humble and self denying Spirit. What do you think? Is it to be believed that Christ is far distant from a soul that is constituted? or that any such thing can be formed without Christ in a man? for my own part, I confess I think I see Christ in his Spirit; and I cannot but love him, and those that are like him, of which he saith many are at Jerusalem: for I esteem them the true Brethren of him, that is, our Christ, and our Joseph, &c.*

Thus far Peter Serarius.

that before they petition: that God by his Mercy would re-
-frain a Justice, that it may not break out upon them in retri-
bution: and overcome them, but would still prepare and train
up unto all that is good: I could relate many other things
of this kind, which shew a truly devout and humble mind.
One thing I still say: When we are sick of sin, we should
be weary of his life, chiefly he being a Jew, a people
above all other Nations hated of all, through which
he waxes to be his enemy. If I look upon my self, I see my
self to be a creature unworthy of any mercy at Gods hands, or that

the new Testament; as a clear Token, that God is preparing and fitting them for Mercy by the acknowledgement of their sin, and repentance for putting Christ to death: and if once their hearts begin to be moved with remorse for this sin, no doubt they will obtain pardon. We are also certainly informed that the New Testament in Hebrew of the translation of *Munster*, being far different from the Hebrew phrase, which is used in Scripture, is taken along to be brought to *Judea*, that it may be put in Scripture phrase, and so sent back again to *Amsterdam* to be printed; and if once they begin to read

From whence we may gather this Conclusion, that it is apparent, the Lord by humbling their Spirits, and moving them to look up unto him for the accomplishment of his Promises, and letting them see, that the Myseries of divine Wisdom, and the ways of Righteousness are revealed more clearly to us by Jesus of Nazareth in the Gospel, then ever they were to them by their Rabbi's, and that there is no inconsistency, but rather a Consonancy with the Promise, that Jesus shall be revealed to them as *Joseph* was once to his Brethren, and by bringing the chief of them to be acquainted with such Christians as freely love them for Christ's sake, and willingly help them in their straits, and give them cause to consider the Truth of the Gospel without prejudice; I say from all these Circumstances we may gather this Conclusion, that the Lord doth prepare a way for them to be converted unto Christianity: which is yet more evident by some other Circumstances, wherewith some of us are acquainted. Namely, that some of those afflicted Jews at *Jerusalem* begin now to confess, *That their Fore-fathers did wickedly in putting Jesus of Nazareth to death, and that he was a just man, and that the Spirit of the Messiah was in him, and that for putting him and others to death, they ought to repent, seeing they cannot attribute this great wrath which is gone forth against them to any other cause so remarkable as to this sin.* Now if these Confessions begin to be made among some of the chief of them, as some of us know that they are, it is a clear token, that God is preparing and fitting them for Mercy by the acknowledgement of their sin, and repentance for putting Christ to death: and if once their hearts begin to be moved with remorse for this sin, no doubt they will obtain pardon. We are also certainly informed that the New Testament in Hebrew of the translation of *Munster*, being far different from the Hebrew phrase, which is used in Scripture, is taken along to be brought to *Judea*, that it may be put in Scripture phrase, and so sent back again to *Amsterdam* to be printed; and if once they begin to read

the new Testament; as a true History in their own Hebrew, Dialect, there can be no greater preparation for their conversion than this will be; and we know that God is now setting this very thing a foot among them. Whence we may conclude that he is fitting them for Mercy by the means of their approaching to the knowledge of Jesus Christ, and nothing will approach them so effectually to that knowledge, next unto the Spirit of Grace and Supplication to be poured out upon them, as first, The Communication of the New Testament in their Tongue by some of their own Rabbi's unto them. 2. as the Unity of Christians holding forth unto them with one consent the main substance of Christianity, which brings Salvation unto all. And 3. as the opening unto them the Bowels of our Charity in these opportunities of their distress and perplexity, that they may find some relief by these three means: All which God is now setting a work toward them, the work may be carried on with success, till the Lord come in to his Temple. In expectation whereof, all whose hearts are touched with compassion to them in their bleeding condition, and have longing desires for their deliverance, are exhorted to resist the same by their prayers, and by the opening of their heart and hand liberally towards them. And how blessed shall they be that shall have a hand in helping to make *Jerusalem a Glory in the whole Earth*!

and lifting them for Mercy by the approachment of their sin, and repentance for putting Christ to death: and if once their hearts begin to be moved with remorse for this sin, no doubt they will obtain pardon. We are also certainly informed that the New Testament in Hebrew of the translation of which being far different from the Hebrew phrase, which is taken along to be brought to *Jehovah*, that it may be put in Scripture phrase, and so sent back again to *Yahweh* to be printed; and if once they begin to read the

RGL

Pfal. 122. 6.

PRAY for the Peace of Jerusalem, they shall prosper that love thee.

Pfal. 41. 1, 2.

Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble; the Lord will preserve him and keep him alive, and he shall be blessed upon the Earth, and thou wilt not deliver him unto the will of his Enemies.

2 Cor. 8. 9.

Thou know the Grace of our Lord Iesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

1 Cor. 9. 6, 7.

He which soweth sparingly, shall reap sparingly: and he which soweth bountifully shall reap bountifully: Every man as he purposeth in his heart, not grudgingly, or of necessity: for God loveth a cheerful Giver.

FINIS.

of necessity: for God loveth a cheerful giver.

as man as he purposeth in his heart, not grudgingly, or
which loveth bountifully (shall reap bountifully: For
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2 Cor. 9. 6, 7.

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the more the Grace of our Lord Jesus Christ the more abound

2 Cor. 8. 9.

of Earth, and then will not detract him into the will of
him and keep him alive, and he shall be blessed upon the
of him in the time of trouble: the Lord will preserve
At that we desire comfort the poor: the Lord will visit.

1 Cor. 13. 7.

1. Love them.
I say for the heart of I am acquainted shall be acquainted

1 Cor. 13. 6.

*An Appendix to the foregoing Information received
from Beyond-Seas since it was Printed; to be
added in the former pages, that are there shewed
in the Margin.*



THE Race of the Jews at *Jerusalem* hath been many hundred years of late such; as that they ever lived of the Supply and Contributions from their Brethren abroad; because the place doth yield but little occasion for them to maintain themselves: and besides those that betake themselves thither, or are either Old men or Women, only to do penitency and lay down their bones near the Sepulchers of their fore-fathers: or of younger men that for respect to the holiness of the place (as supposing God to be nearer there, and that all prayers must needs ascend that way into heaven) come thither, there to ply devotion and penitency for the sins of themselves and the whole Nation: and therefore cannot attend any trading, but all their time is taken up with praying, reading and hearing Sermons; as also with fastings and watchings and the like penitential Exercises: which intent and endeavours their Brethren abroad amongst the Nations well knowing, and with all desiring to keep (as it were) possession, or at least a footing in *Jerusalem*, and to shew their

To pag. 4.
l. 17.

holiness till a full restitution come, have been ever willing to uphold them in it: and to that purpose, wherever any Synagogues of Jews are, on every Sabbath-day a Collection is made for the poor at *Jerusalem*: and what so is gathered, they are to send thither every year. Therefore the Jews of *Poland*, &c.

Pa. 5. 16. By the Turks (and especially their debts made for want of supply amongst the Citizens) being rigorously exacted, they were haled into prison, &c.

Pa. 8. 14. An Instance hereof is this, that in the year 5399. from the Creation, which is now nineteen years ago, there was a great drouth in *Jerusalem*, which had put all Inhabitants to prayers, the Necessity being extream: but the worst of all was this, that an apostated Jew going out to the Turks, perswaded unto the then *Bassa*, the Lord *Mahomet Bassa*, that the sole cause that the heaven were thus up, were the Jews by reason of their disobedience unto God: whereupon an Edict was put forth, commanding all Jews, great and small, young and old, to be cast out of the Town presently. Whereupon some eight of their Eldest were sent up to the said *Bassa*: which Eldest with great Expences bestowed partly on the *Bassa*, and partly on his Confessours, had much to do, to crave only three dayes delay: If perhaps within that time the Lord should accept of their prayers and penitency: If not, and that the Lord gave no Rain, he might do with him what he pleased. This being so stated, it was proclaimed throughout the City, that if within three dayes no rain came, all the Jews should be expelled, and their goods made prize to the Turks: and whosoever should be found remaining, was to be killed. Hence arose a dolefull Lamentation amongst the Jews: a continual fasting for those three nights and dayes was put upon all, except Babes and Women with Child or in Child-bed, who were bound only to one day and night: So they prayed and humbled themselves all that while with great Cries and Weepings, so that the voyce of it was heard throughout the City; and on the Evening on the second day, they seeing no likely-hood their prayers should be heard, and judging their sins to be too great, they took a Resolution, like to *Saul*, rather to kill one another, one Brother the other, the Father his Children, the Husband his Wife, &c. then to suffer themselves to be polluted by the merciless Turks. Yet one

one thing they would first request of the *Bassa*. viz. That they might all go out to the Sepulchre of the Prophet *Zachary*, which was out of the Town, and whither they could not come without his consent. So one *R. Emanuel Alhachry* was sent unto him, who hearing of their desperate Resolutions pitied them and said, Go ye and make your prayers there, if perhaps God might hear you and save you from being kild. So on the morning of the third day early, all went forth and laid themselves down at the Sepulchre of *Zachary*, and there wept bitterly. One *R. Asaria* made a very patheticall Sermon, and caused all the people to weep, and so did *R. Meyer* likewise. And at Length arose one *R. Samuel*, who put the people in mind of the sins of their fore-fathers, and against this Prophet, at whose Tomb they now were prostrated, how they arose against him, and stoned him most cruelly: how (said he,) shall we here obtain mercy at his feet, seeing our Fathers had no mercy on him? At which words the people wept bitterly, and strook their hands together, and poured out tears as water, and lift up their voyces, men and women, young and old; and the Lord remembered his fury: and he made this *R. Samuel* to think on the words of the Prophet *Elijah* on the Mount *Carmel*, when he said to his man go up and see, &c. and therefore commanded the people to Go seven times round about the Sepulchre, at the first Circuition he ordained *Psalm* 24. and certain prayers to be pronounced; at the second he assigned *Psalm* 48. and other prayers, and so at each of the seven Circuits some peculiar *Psalm* and prayer till the Vespertime came. And then the people going forth saw a little Cloud on the West side of Heaven as large as the palm of a hand. That very day it had been very hot, even as it had been Mid-Sommer, so that no man could have believed any rain could have falln that day, which made that the Turke had already gathered up stones, wherewith they thought to have stoned the Jews at their return into the City: But such was Gods providence that even that day before Sun-setting the said Cloud grew thick, and a wind began to blow, and then came Thundring, and Lightning, and such a blessed showr of Rain, that in two or three hours all the Cisterns were brim-full; so that for the Rains sake the Jews were forced to remain that whole Night in Holes and Concavities

2 Chron.

21. 24.

Mat. 23. 35.
with Zach.

1. 1.

* These are
the words of

R. Samuel

Ben Seth, as
the next page
shew

of the Sepulchre. And when on the next morning the Women went first of all toward *Jerusalem*, the Turkish Women met them by the way, and Congratulated them, that God had heard their prayers; and so likewise many of the Chief Turks met with the men, and brought them some presents of fruits and Confitures; and the *Bassa* bestowed a suite of apparrell on every one of their Rabbies.

This is an extract drawn out of an Authentique Copie; written by the said *R. Samuel*, and signed by all the Elders of the High-Dutch Synagoge at *Jerusalem*, 1657. April. 22. An other Instance of the same kind we could add of the year (as we count) 1651. and another yet since while *Rab. Nathan* was here; but this afore mentioned being most Considerable and most Authentical, and exactly pend, whereas the others are but received by word of mouth, we shall here desist. This being sufficient to manifest unto us, that however despised this people is by men, yet that the Lord doth yet own them and accept of their prayers, when none but he can help, when ever with a penitent and contrite heart they repent of their sin and call for mercy, as we have seen here at the Sepulchre of the Prophet *Zachary*. Would to God they agreed once to go out high-ways to the Sepulchre of Christ, which is as much certain there as that of *Zachary*; and who knows to what purpose; and that there they recalled to mind also how their Fore-fathers dealt with Jesus. O what a mourning would follow! and what a shower of soul quickning Rain! what Congratulation of all creatures, what a joy in Heaven and earth!

